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AUSTIN ADAMS.



THE CITIZENS of the Eastern states, during the last century, inherited their environment; those of the Western states chose and formed theirs, as did the emigrants to New England two hundred years ago. The lives of men coming to Iowa show how that has been done in this state.

Seemingly Austin Adams had everything to attract him to the East, particularly to Boston, and when he left the Harvard Law School to come west, his friends prophesied an early return, believing him unfitted, both by taste and culture, for any settlement beyond the Atlantic states. Later in life when he analyzed the motives for his change, he said: "I wanted more liberty, a society with more variety than I had ever seen in the East." He always disliked to be in a valley, or in a small room, or to have a confined view; he wanted a far horizon.

The evening he reached Dubuque and saw the sun set on the hills of Wisconsin, Illinois and Iowa, and the great river linking the far North with the South, saw the possibilities of this great country, he felt that here was to be his life work. No enticement in the form of money or position could ever call him away from that decision.

His ancestors in Essex county, England, who lived high up on the hills of Chums River, were a quiet, strong, restrained, self-directing people. They were not in the path of armies or battles, they were away from religious disputes. From this sturdy stock came Henry Adams and his wife, who, with their family of eight sons and one daughter emigrated to America in 1632, and settled in Braintree, now Quincy, Mass. The son Joseph remained in Braintree, and from him descended Gov. Samuel Adams and President John Adams. Samuel and Thomas removed to Concord, Mass., then in 1654 to Chelmsford, N. H., and from Samuel Adams; through three intervening generations descended Jonas Adams, born in 1758, the grandfather of the subject of this biography. He was a soldier in the Revolutionary War and married Phoebe Hoar, in New Ipswich, N. H. She was a daughter of Benjamin Hoar and Anna Brooks of Concord, Mass. During the first years of their married life, the hardships on the frontier after the war, did much to make the strong character of their children. Two of the sons were Captain Jerry Adams, and Alvin Adams, the founder of the Adams Express Company. Captain Jerry Adams was in the war of 1812. He was a well-to-do farmer, clerk of the school district for many years, and represented his town twice in the legislature; "a man of great integrity and good sense, and had the respect of every one." In 1816 he married Dorcas Austin, daughter of David Austin and Lydia Barker. Their fifth child and oldest son was Austin Adams, born May 24th, 1826, in Andover, Vt.,—"a village, where humanity seemed to borrow the grave, enduring, reticent, and solid qualities that belong to the rocks and hills, which stand in everlasting stillness and strength, ensamples and illustrations of Nature's sternest and most steadfast moods."

His boyhood was spent on the Vermont Hill farm, with an outlook to the illumined east; with a trout brook in a deep glen, with woods near, a maple grove for making sugar, a fruit orchard under his window, melodious with birds; he had

the quiet of the high rocky pasture with the glories of the sky overhead, and views of distant farms for the imagination to play upon—the winding road over far hills to Boston, to the market, and to the world beyond; this situation during the summer, with the district school in winter where in early childhood he listened to older scholars reciting, and learned how his small knowledge was the beginning of a wider outlook—all this gave him a close relationship to Nature with desire for culture. Here his talents were quickened and his ambition for life directed. In the ungraded country school the history, geography and astronomy of the older pupils awakened the young active minds in the primary classes, before they were drilled and confined by their own studies, and took the place to them of travel and lectures. The school had a kind of family life.

In referring to it in later years Judge Adams wrote: "Some of the pleasantest remembrances which I have of the school are those connected with older pupils, the young men and women. They not only assisted me in my studies, but their presence and example afforded me inspiration." The association of the young with superior people he considered most important. At Dartmouth his friendship with Professors Haddock and Samuel Brown he valued above his study of Latin and Greek, for they introduced him to ancient classic culture and were themselves notable examples of its benefits. His walks and talks with them were among his most cherished recollections. It was this experience in the country school and academy life, compared with Dartmouth College years that made Judge Adams such an earnest advocate of co-education in later years.

Facilities for lighting then were poor. Tallow dips, whale oil lamps, and the light from the great fireplace, loaded with logs, were all they had. He had a high-back chair with a hanging candlestick on the right-hand post. The poor light, with small print of the Greek dictionaries, injured his eyesight, which necessitated the use of spectacles at an early age. The

physical inability to see distinctly increased an introspective state of mind and somewhat blunted the observing powers which he himself regretted.

His grand parents secured the school and church on a corner of their farm in 1794. Some of the people came many miles to church, which was not heated even in winter. Between the services the men walked about outside, talking over their affairs, and the women and children crowded into the parsonage, and into their house near by, thus giving them a kind of Sunday party. The noon hour brought care to the Adams household, but the compensating advantages of society. Of the preaching in this church Judge Adams retained only sad and bitter memories. He heard only dogmatic and terrorizing theology. His parents said little about it, but it succeeded in destroying much of the happiness of his childhood. Of the district school he says: "My remembrance of it and what transpired there is pleasant." There was a lyceum where the members took part, even the deserving youngest in some way. Talent was recognized and encouraged. His mother had a low box for him to speak pieces on at four years of age. Each family expected that at least one child should have a college education. The winter he was eight years old his uncle, Franklin Austin, taught and gave him an idea of the unity of knowledge, how geography helped history, mathematics astronomy, how all sciences aided each other. This gave him an enthusiasm for all knowledge, which in after life he saw was a light that many lacked, who in childhood had not had teachers with philosophic and poetic application of generalization.

While Austin Adams' tastes led him to books, his intimate friends were the strong, free-hearted boys who owned cattle and were out-of-door men. He liked fearless, go-ahead people. During his academy life he was considered an excellent wrestler. He could throw those twice his weight. His strength of muscle and cord he attributed to his strong ancestors and his summer work on the farm with scythe, pitchfork

and axe. While preparing for college he taught school in winter and worked on the farm in summer. When he was fourteen he went to Ludlow Academy and afterwards to another academy at Townsend, Vt., where his teacher, Prof. Bunnell, took great pains with his rhetoric, and instructed him in the permanent pleasures of literature. Here they had an Arbor Day. He planted a tree which was named for him in the public park, the reminiscences of which were so pleasant that when in 1886 the Dubuque High School celebrated Arbor Day, he marched with the pupils from school to park, where they planted memorial trees. He thought the public schools were made democratic and educational for the citizens at times to participate with the scholars in exercises, and thus parents and children, the officers of the state and fine society be united in pleasant social and educational associations. When sixteen he taught school where several of the pupils were older than himself. His government was never one of physical force. In one case of insubordination when the pupils were indirectly enlisted with the delinquents, he converted the school into a court and had the subject discussed; whether it was wise to misplace play and destroy advantages for education that were being enjoyed at high prices, and whether the few were justified in destroying for the sake of pleasure the right of the many. In after years the pupils told him that this court was invaluable. It awoke in them a sense of their responsibility to those who sent them. They learned of their rights as individuals in society, and that the good of the greatest number, not the pleasure of the few, was to be sought. After they fully understood the philosophy of the situation they began to work out their own salvation, and he had no further trouble.

After graduation from Dartmouth College, in 1848, he pursued his legal studies during the five years he was principal of an academy at West Randolph, Vt. Here his pupils, many of them preparing for college, others for teaching, were the means of his perfecting his classical studies and training in

him a serene patience. He always had a characteristic courtesy of manner, arising from respect for another's thought, and hearty sympathy with the aspiring and ambitious students.

In 1853 he attended for a short time Harvard Law School, and returned to Woodstock, Vt., where he was admitted to practice law January, 1854. He was examined by Hon. Jacob Collamer, before that time Postmaster General, and formed a partnership with Ex-Governor Coolidge, but soon felt that his work lay in the northwest. He settled in Dubuque, July, 1854. Many parents here urged his opening an academy, as there were no advantages for youth in the higher branches of education. He taught six months with Miss Mary Mann, sister of Horace Mann. In 1855 he became a member of the law firm of Cooley, Blatchley & Adams, but during this year was also active with Rev. Samuel Newbury in holding Teachers' Institutes, working for the establishment of the public school system in Iowa. The history of Dubuque county says: "There was much apathy in regard to education until 1855, from this time a new spirit was infused into the community and the cause of public education was greatly promoted."

He entered heartily as a citizen into the campaign of Fremont in 1856. He was then a member of the law firm of Lovell, Adams & Lovell, Virginia gentlemen. So situated he could see the coming conflict. In one address in 1856, he says: "If the day has come that John C. Fremont or any other man in the country cannot be elected president without that election destroying the government then we have no republican government to-day." Again he says: "This great battle for human rights and human liberty, the presidential campaign of '56, is fast drawing to a close. It will now become a part of the history of the country; committed to the eternal memory of letters." He then pictures the evil that will come from the election of Buchanan, and adds—"but we will place our protest in the record of the history of these days of infamy and political corruption, there shall stand also recorded the immor-

tal principles that this day have been enunciated. Whatever shall be the result of this election the result of this campaign shall be glorious, for it has perfected the organization of a party that has more vitality to-day than all other parties combined."

In a political address he said: "It did not seem possible that in two years a political party in this country should acquire such marvelous strength; but it is not strange, for though this particular organization is new, yet our principles are old." * * * "We stick by the old precedents and the old landmarks not only because they are right and just and proper, but because they are the old precedents and landmarks, whose age is the best evidence in the world of their constitutionality." Austin Adams was a conservative in his habits and methods, but his thought was radical. It was based on the nature of the human soul, and principles underlying social formation and observations on real life about him. Social forms and governmental laws were to be honored if old. "They must have served some use in the training and educating into social order and aided right living, and must not readily, easily, nor by individuals be set aside."

He helped to organize a Young Men's Christian Association in Dubuque in 1857. The year before he delivered an address on "The Study of the Bible as Aiding People to Constitutional Liberty." For three years he had a Bible class of mature persons, while a member and a trustee of the Congregational church, and for two years in the Universalist church. One year he had evenings devoted to the study of physical science in the Young Men's Christian Association. He had the subject of geology, and "unrolled the gospel of the storied world to the youth gathered there."

He wrote: "All science may be regarded as sacred. It reveals the creative energy through which God expresses himself. Dreamy contemplation not founded upon knowledge can not attain to Him. We can not reach Him immediately in his absoluteness, we can only know Him as expressed in actual creation."

During the winter of '54 and '55 he lectured three times to gain a fund for the nucleus of a public library. The books, bought with the money, were kept in his office, and he with his partner, Mr. Blatchley, kept the record of books taken and returned for two years. In 1861 he lectured for the library on "Four Epochs of Great Men." The paper reported it as "a most finished literary production, rich with information, the effort of a cultivated intellect." Three reading classes were the fruit from the discussion it caused.

In May, 1861, there was received by the Young Men's Christian Association in Dubuque, a circular from the Young Men's Christian Association of Richmond, Va., trying to influence "in connection with the Confederacy of the Young Men's Christian Associations" the members and induce northern organizations "as Christians to let them depart in peace" with their plunder of public property. They said their members with their ministry were largely represented in the ranks of their army, etc., etc. Austin Adams, then secretary of the Young Men's Christian Association, sent to them a spirited reply, admirably fitted to the time and the forming of opinion. It was full of statistics and a great deal that tended to open their eyes and inform their understanding. It was very widely copied and particularly valued by Horace Greeley.

On the 8th of September, 1857, Austin Adams was married in Dubuque to Mary K. Newbury, second daughter of the Rev. Samuel and Mrs. Mary Sergeant Newbury. In their home life their aim was, to have some inspiring thought woven into the duties of each day. They recognized that "the ornaments of a house are the friends who frequent it." Their hospitality brought to their home many choice inspiring people. He was fond of the best society and the meeting with congenial friends his delight. His hospitality to another's thought and the tact with which he would aid one to speak better than they realized that they knew, made him sought for as a friend by those who knew more than they could adequately express. Reverent to mind, with admiration for vitality and hope, he aided and encouraged effort and thought.

Their children were Annabel,—Mrs. O. S. Goan,—Eugene, Herbert and Cecilia. He joined with them in their pleasures and aided and encouraged them in industry and tasks—his sunny disposition and exquisite imagination being a great inspiration as well as help. He wrote in an article on Kindergartens: "We cannot make children perfect, but we can place before them such visions that they will be greatly stimulated in working out their own salvation." Purity and sweetness of character shone conspicuously in his home life—his children feeling a greater freedom with him than with their mates. He guided by reason in government, but used no force to compel obedience, allowing each to reap the error of wrong doing.

He wrote: "When a boy I would go any distance to hear an eloquent address. If there was a law suit in the town I was never easy until I found out all about it. Long before I attended a trial, I remember a suit brought for fraud in the sale of a horse." "The law had a perfect fascination for me before I was ten years old, and I think before I ever saw a lawyer or a court."

He frequented the Court House at Woodstock, and delighted in hearing the best legal talent in Vermont. Some of the men kindly remembered the boy after he became a man. His knowledge of motives and his love of justice often led some to think that his protection of the seeming guilty was sentimentality, when it was a deeper and farther sight, than the letter of the law permitted. After a difficult case where he felt the written law hardly gave justice, yet the law not quite flexible enough even to be right, he wrote "Loaded Dice," one verse of which was:

"Could but one search with deeper eyes
God's great stores of private fates,
We oft might see how iron ties
Bind to inward outward states."

His early intuitions and observations of human characters were transformed into settled principles of feeling and action

in his mature years. He greatly lamented the well-meant but unauthorized attempts to subject principles of law to some imagined expediency. Courts he knew had no right to set aside laws upon their own motives of propriety, if they are constitutional, neither could they decide what was not constitutional to be a law. Every unconstitutional law which is made to stand, creates a permanent and mischievous evil by overturning the only safe-guards which we possess against public usurpation. He felt that the courts must prevent the ignorant and impetuous from destroying the stability of the very system that gave ability to advance with safety.

He had that strength of will, courage of conviction, that bore him through many a grave crisis when called to perform a duty imposed on him by the law, but repugnant to his feelings and his wishes. However slow and reluctant he might have reached an opinion, when finally convinced he adhered to his conclusion with great tenacity. He had firmness with his gentle moderation. His natural judicial mind and his pleasure in exact writing made his life after his election to the Supreme bench pleasant and regular.

During the war, 1864, he devoted three months at one time as the secretary of the Sanitary Fair, to raise money for the hospital. He was very active speaking in the two campaigns of Lincoln. He attended the discussion at Galena between Stephen A. Douglas and Abraham Lincoln, and came home remarking: "I have heard the greatest man I ever listened to. He ought to be our next president." With such faith his work was *con amore*.

In 1865 he was elected president of the Board of Education in Dubuque. From that time he gave to the schools and teachers much of his time, strength and learning. His brother-in-law, Hon. P. Robb, followed him as president.

In December, 1865, he, with ten gentlemen, formed a literary club, called "The Round Table." They hired a room, furnished it, and had a large round table in the centre with room to accommodate fifteen. When Wendell Phillips and

R. W. Emerson were in the city, and visited it, they were much pleased and carried back to Boston complimentary accounts of their "find in the West." Austin Adams was president of this club till it disbanded when he went on the bench in 1876. Some of his subjects for conversation were "Sir Walter Scott,—The Real and the Ideal," "Alexander Von Humboldt,—The Natural History and Distribution of Plants," "Henry the VIII—Origin of the Church of England," "Julius Cæsar—The Foundation of Roman Imperialism," "Plato—The Development of the Ideal Theory in Philosophy," "Joseph Story—English and American Jurisprudence Contrasted," "Hugo Grotius—The Ethical Relations of Nations," etc., etc.

When elected to the Supreme Court of Iowa, 1875, he went from the firm of Adams, Robison & Lacy. In 1881 he was re-elected. After retiring from the Supreme bench, in 1887, he formed a partnership with County Attorney Alphons Matthews, and continued in that relation up to the time of his death.

In 1867 he delivered an address before the literary society of Lombard University, Galesburg, Ill., and later the same year at Iowa College, at Grinnell, on "Classical Learning as an Element of Modern Scholarship." He thought the practical materialistic tendencies of a democracy were corrected by the disciplinary effect of classical studies and culture of the imagination. He closed by picturing the great apostle of American democracy, the sage of Monticello, devoting his last energies, having secured the freedom of individuals, to the endowment of the study of the ancients in Virginia's University, and while people honor "the political principles of Jefferson let them not forget the connection which he thought he saw between the full fruition of democratic ideas and the liberality and culture which result from an acquaintance with the art and literature of the polished nations of antiquity." "'Tis far in the depths of history the voice that speaketh clear."

Among his papers were found, after his death, notes pre-

paring a lecture on "Poetry as Adapted to the Mental Needs of the Laboring Man." His idea for reformation was, more means for legitimate pleasure: increase the capacity of mind to observe and enjoy the beauty about you. The liberalizing and refining influence of Walter Scott's novels and poems, and Robert Burns' was a favorite theme.

He never liked to hear tragic or terrorizing tales. He always dwelt on the sunnier phase of life; sought out what led to happiness, especially the power to rise above trouble and unfortunate circumstances. His "Stoic's Dream" is one of his most characteristic poems. It is difficult to conceive of any combination of circumstances in which he himself could have been placed where he would not have found a few rays of hope and some crumbs of comfort and consolation. He had his full share of trials but he never dwelt upon them. His recreation from the drudgery of courts was in the delights of best literature. He read with discrimination, and just what he wanted, then stopped and reflected. "Don't load the mind with what it is not interested in or needs in life." He seldom read all of one book, but had the keen scent to know where choice parts were. Writing was a rest rather than an effort. The sentences were held in mind perfectly as he wished to write them before he took his pen. His lucid and easy style came from the fact that he always knew what the distinct idea was he had to communicate. His prose pieces were not essays but statements of an idea. His poems were to express more briefly than even his short prose pieces what he wished to say. They were written for occasions, for children, or friends. He revised and prepared nothing for publication but the opinions to be found in the bound volumes of Iowa Reports from 1875 to 1887. On those he expended a great deal of strength and careful thought in regard to the precedent which they established.

In 1862 and 1863 he, with a friend, met once a week to practice and drill the mind and enlarge the fund of knowledge. Each would speak on a subject of his own selection, for

fifteen minutes, standing, without notes, or without having before written or committed anything to memory, but with the subject arranged in the mind and what they were to speak on. This was to train the mind in memory and to exactness in thought, to hold the matter in sequence, directed by the will. It increased the fund of knowledge and enlarged his outlook into literature. The subjects were reviews of books and sometimes physical science, which he did not naturally enjoy, only so far as it illustrated metaphysical truths, and he felt the need of a special study of exact material facts. This method he thought an admirable one, and regretted he had not had it when he was less busy and in early life. He heartily recommended it to youth of both sexes as a drill to gain possession of the powers of the mind, and to happiness by subjecting the mind to the will.

Prof. Alfred Stebbins writes of his extemporaneous remarks at this time after this practice. "I recall with great pleasure an address made by Judge Adams before my pupils and teachers in 1862, while I was in charge of the Third Ward and High School of Dubuque. I had not before met him, and I was much impressed with his scholarly appearance, and his benevolent and warm interest in young people and their development. His address was carefully prepared, classical in diction, and profound in insight. It was not only logical but was interpenetrated with warmth, and was listened to with undivided attention by both pupils and teachers. I myself and all present were uplifted and stimulated in the work of education. Judge Adams through his various addresses and personal contact with educators has left an unbounded impress upon the mind and character of this generation, and has been a great force in the evolution of the time."

August 6th, 1879, Judge Adams assisted at the opening of the Lake Park Assembly at Lake Minnetonka. He said,
* * * "This spot, where lately the red man lighted his camp-fire, we have come to consecrate with prayer, song and oratory; to consecrate to social enjoyment, to rest and recrea-

tion from the overwork and strain incident to our advanced civilization; to consecrate to aesthetics, for to its natural beauty are added those of cultivated landscape and architecture. We have to consecrate it to the study of science and literature. We have come to consecrate it to the graces of manner which courts and cities can not monopolize, but which spring up as well in the country and in the wildwood. We have come to consecrate it to the graces of the mind, and finally to the graces of life and spirit, found only in religion."

In August, 1883, Dartmouth College conferred on him the degree of LL. D.

In 1868 The Ladies Literary Society of Iowa College asked a lady who had graduated from Troy Female Seminary in 1857 to address them at their commencement, When the trustees found it out one of them, a congregational minister, told the husband of the lady that they had "had the matter under advisement, and were not yet prepared to allow a woman to occupy the college platform at commencement, but that the invitation was not recalled on personal grounds." Judge Adams took the matter into the newspapers for discussion, as he had addressed the gentlemen's literary society the year before. He wrote July, 1868, "the fact is that no person can be allowed to deliver a literary address before a literary society of young ladies in Iowa College unless such person is of the male gender. Such is the unanimous and magnanimous decision of the faculty. If I mistake not this is a decision that the friends of woman's education, in Iowa, will take notice of. Two years ago the writer attended the commencement of Iowa College. The commencement exercises were listened to by an audience two-thirds of which were ladies. The ladies who read essays from the college platform, were equal in number to the gentlemen who spoke from the same place, and were superior in ability by common consent. As I saw one lady after another step upon the platform and gracefully read a well-written essay, I thought it was the handsomest and most ladylike thing that a lady could do. These

young women had gone through a full course of study and exhibited a maturity of scholarship that was exceedingly gratifying. Nor was it much less gratifying to observe that while they had been absorbed for years in the most exacting studies they had not overlooked the latest fashions and had abated nothing in their good taste in dress. It was easy to predict for them a happy future. Many, it might be presumed, would become the wives of intellectual men, would be surrounded by books, and move in intellectual society. Suppose that ten years later the most accomplished lady of them all should be invited back with her ripened scholarship and higher culture to stand again on the same old platform and read an essay not of ten minutes, but of forty minutes length, the fruit of her advanced studies and deeper experiences, why should the faculty say, 'we are of one opinion about the unadvisability of getting woman orators here?'"

Judge Adams was an earnest advocate of the benefit which women would acquire from the study of the law, and the good to society to have women, particularly teachers and mothers, trained and informed by familiarity with the principle and methods adopted to secure justice and peace in the community and state. He always welcomed them to the lecture room when lecturer at the Iowa State University, and was the first chief justice to admit a woman to practice in the Supreme Court of Iowa, and often praised the manner in which she tried a case, at the time she was admitted.

In June, 1886, as chief justice, he presided at the ceremonies of the opening of the new Iowa Supreme Court rooms. His remarks were followed by Judge George G. Wright, Hon. T. S. Parvin, Judge C. C. Cole, John M. Baldwin, Esq., Judge Beck and Hon. Samuel F. Miller, of the United States Supreme Court.

In the memorial exercises for General Grant held in the Public Park, in Dubuque, Judge Adams delivered the eulogy. Several years before when General Grant returned to Galena with his honors from the war and as president of the United

States, Judge Adams was one of the principal speakers. The General expressed to him very warm words of praise on that occasion.

A pupil says of him: "In teaching, his efforts were directed toward training the faculties, disciplining the memory, sharpening the perception, and enlarging the understanding. He would first draw the student out, find where his difficulty lay, and assist him in that particular place. His endeavor was to assist him in securing a distinct, sharply-defined idea of what he had under consideration. In all study he urged having the leading thought not blurred by unessentials: in philosophy the pupil was kept from floating off and dissolving into mysticism by being required to state in exact definite language his understanding of the subject. He studied history by epochs, becoming interested through historical novels, drama, painting, contemporaneous history, the religion, then the politics growing from these elemental forces. The facts learned had a vital relation with each other, one felt they had a picture of that time. In the law school the students called him 'the intensely practical lawyer.' He crystallized a thought by an illustration and laid stress on the application of the principles of law quite as much as on the knowledge of them. This was one of the reasons probably for his great admiration of the Irish: their ability to find the important points in a subject and present them curtly, clearly, and their ability to apply directly to the point what they knew of the work in hand. He also admired their good heartedness and genial dispositions; their songs were his favorites."

One of Judge Adams' leading characteristics was an unusual charitableness to the opinion of others. He could understand the reason for differing beliefs; what were the conditions or state of mind that led to them, and consequently was not harsh in his judgments. He had the faculty of putting himself in another's place and seeing through their eyes, judging from their standpoint and realizing their peculiar difficulties. For

this reason his kindness and forbearance with people's faults were the results of a comprehension of the situation; for this reason he was a good educator. He sympathized with the best that was in one, and thus developed it. He had a cherishing care for budding ideas, which brought them to maturity, and an unlimited faith in your undeveloped resources, that acted like sunshine on your capabilities. His appreciation was most stimulating. While with him you unconsciously grew toward the ideal he had of you. He often seemed to see people quite as much in what they might be as in what they were. A struggling intellect or a striving soul had a peculiar charm for him, for the very reason that it needed assistance. This gave him great enjoyment of the young.

When he was but ten years old his father, when returning from the Legislature, brought his son Watts' "On the Improvement of the Mind;" again, "The New England School Boy;" and his mother later gave him Pope's "Essay on Man." The latter he committed to memory. These books directed his life. Here in the quiet of the Green Mountains he learned of the dignity of life and the worth of the human mind. The event looked forward to by this boy was not the circus but the meeting of Court, seeing the austere men of law adjust society to peace and progress. The instincts of his childhood and his enlightened reason led him to the faith that authority must be divinity, that the human mind must be divine else collected ballots are not authoritative. His whole life was permeated with this faith. He was not a reformer but a meliorator.

He wrote: "Social science in its ideal result will bring every individual to perfection through social effort." To him the various organizations were associations for the betterment of society: these efforts were inspired by religious feeling, but reason directed aims and methods. Among the important factors in society he ranked a well-organized family that had wisdom in the daily conduct of life.

One who knew him intimately writes: "To me his religion

was the most valuable part of the man. It was the main spring of his life. The knowledge of what he really was and believed would have a most beneficial influence. He was the most religious person I ever knew. It would not give a true picture of him that did not show that side of him adequately."

Austin Adams' definition of religion was: "The conscious effort of the finite to realize the Infinite." It was the rebinding of the individual will to what was true and good: the motive force of life. In a circular written in 1871 to aid in forming a society free from sects, but religious, he wrote: "Believing in all that is good in the different forms of religion, but regretting the restrictions that are imposed upon it by limiting it to times and places, and historic names," etc. * * "This society's essential idea should be not antagonism to existing institutions, but the promotion of Absolute Religion, which pervades all the sects, and which is more diffusive than the air we breathe, and older and more modern than the sun. We believe that God is not revealed by the imaginations of men, but in the truths of history, and of the physical and moral world. We are therefore reverently seeking such truth, believing that as we find it we shall find God and that as we find Him He will command our unfeigned worship and love." He could harmonize with Catholic or Protestant, Jew or Gentile or Buddhist, any who had a definite spiritual faith, but with the irreverent, those incapable of perceiving the spirit animating humanity and had no faith in God or man, he found little in common. His philosophy and religion were part of the warp and woof of his life, and were exemplified in every act, but as was characteristic of him, he said very little about it, but insisted on the sacrifice of personal appetite, desire and taste if such came in conflict with the good of society. His rule was: "So act that the immediate motive of thy will can be the motive of every intelligent being," Kant's statement of the basis of morality. The motives which guided him could be the motives of the humblest, poorest man—a rational life

with cheap living. In his home and society his efforts were put forth to secure a suitable environment for such moral happy life, free from fanaticism and ignorant superstition, that would enable one to enter the eternal life of thought and aspiration with energy while in the body. All inventions, travels for knowledge, and efforts of the human mind, interested him, that led to the inheritance, through appreciation, of the earth and its law, order and beauty. To-day was sacred time. His interest in scientific and metaphysical researches, his desire to multiply advantages for culture and to stimulate ambition in progress grew from his earnest religious faith. It was the meeting reverently with minds that gave him power to quicken and inspire them with spirit, which is the testimony of many noble men and women who were his scholars—now scattered from ocean to ocean, from Florida to Oregon. They agree in their testimony that he made life seem worth living, and an integral part of the higher life. He was not one who thought liberality meant indifference to religious belief, but that one should have a definite faith that they could believe and live up to. His love for law shaped his life into methods ethical for the state. Individuals were aided to best life by calling out their highest qualities, and to self-directing action. That liberating of the mind that comes from scholarship and free inquiry, that knowing the right know how to make it prevail.

He stood with reverence before the minds of the students in the law school. He looked upon them as forces working for the salvation of society through the correct administration of law. When asked why he did not compel a certain course and certain things he answered: "The principles are their authority, not I. I strive to have them see how these have been incorporated in these laws."

In 1863 he delivered a Fourth of July address at Manchester, Iowa, and in 1870, July 4th, at Waterloo.

In 1869, when Dubuque very generally celebrated the centennial of Alexander Von Humboldt, he delivered an address.

In 1872 to his exertions was due somewhat the success of

the meeting of the National Scientific Association. Not as a scientist but through correspondence, by the work of weeks spent in preparing arrangements for entertaining the many learned guests in the small city, and in securing churches to hold the meetings. He was peculiarly happy in after-dinner speeches requiring humor, geniality, simplicity with fitness to persons and place. His brevity with lucidity of thought, made his remarks effective and impressive.

Some thoughts as written by Judge Adams in 1869, are here copied to afford an insight to his religious belief:

"That we are moral and responsible beings is attested by our consciousness. If the divine spirit becomes operative in our spirit it is only through a subjective union resulting in a higher freedom. This idea is recognized in the invocation of the poet,

'Come Holy Spirit, Heavenly Dove
With all thy quickening powers.'

We sometimes come in contact with a person of so exalted a nature that the noblest impulses of our hearts are quickened and virtue and duty acquire a new attractiveness. We find ourselves elevated to a higher moral plane. We become capable of better thoughts and better deeds. For the time, and perhaps evermore, we live a truer, nobler and freer life. Yet the inspiration thus received involves the will, and it is because we voluntarily choose the higher life that the inspiration is of any value to us. The world is full of these precious influences and how carefully and sacredly we garner and cherish them. How we call into requisition the canvas, the marble, and the granite. How patiently the muse of history broods over the high places of the earth to commit to her immortal page the record of all great thoughts and deeds. And then comes the muse of poetry and over the cold, bold peaks of history throws the bright hues of her imagination. So year by year the world grows richer in all that can elevate, inspire and ennoble. And the world is and evermore shall be elevated, inspired and ennobled. This is our faith. This is our

religion. No one shall set limits to this blessed progression. It is from its very nature illimitable. Now however potent may be the influences in the future, that shall take up each successive generation to a higher and higher plane, who will say that anything of restraint is thereby imposed upon man's moral freedom? And in that other future, where no circling planets measure the revolving years, nor generations come nor go, but where the individual survives the race, who shall presume to estimate the inborn possibilities of the immortal spirit, or explain its laws, as it shall be ever unfolding in that world of life and love?"

During the last year of his life he was greatly interested in what he called the "vitality of mankind," that expressed itself in "Blue Grass Palaces," "Corn Palaces," "Summer Schools," etc. He compared the immense advantages people had now for meeting and exercising their ability and faculties with the first quarter of the century. Newspapers and books had not then introduced to households and harvest festivals the discussions of politics and affairs of state and society. Here in the quiet room, but with wide view, the world of nature became more than ever an interest to him, and many things gave him keen delight which he had never before had leisure to look at so closely, harmonies of color and form, the wonders of natural history, the structure of a bird's feather—the beautiful and true shown in the world of inanimate nature as well as in the world of intellect and thought. This year he more than once said, was the happiest of his life, sustained and soothed by an unfaltering trust in the order and law of the universe. He did not do any business after January, nor go to ride after March, nor leave his room after May, but the powers of his mind were unabated in energy—there was a peace, a serenity and delight in the best literature, and he was able to listen to reading five and six hours a day. The leaves and flowers of the autumn garden were brought into his room, affording pleasure and peace. His family were about him in the evening when he seemed more comfortable,—but the life was closed at four in the morning, 17th of October, 1890.

"While down the ranges of the east
There fell the music of the spheres,"

the long silence came.

"When frail Nature can no more
Then the Spirit strikes the hour;
My servant Death with solving rite
Pours finite into infinite."

A man gentle and bending as a steel spring, but not as a willow. He controlled high spirit and active desires which gave dignity in bearing, and to his language force, sharply directed, but restrained to the end sought, refined but strong. No untoward action ever marred the harmony of his character, no coarse or unseemly expression ever escaped his lips. He was sometimes indignant but never despairing. Regular and temperate in his habits, and an indefatigable worker, by the simplicity of his life and living he proved that the best things could be enjoyed with very little expense, and that all one's energies need not be spent to amass wealth in order to acquire culture or to spend a happy useful life. He found his enjoyment in the quiet of his home, in the rearing of his family, in the entertainment of gifted friends, and in the conscientious performance of his arduous duties. The society of the refined intellectual people of the little city he loved so well, and the picturesque scenery surrounding it were constant sources of delight. Contented and serene, pleasure could only have been increased by having leisure to enjoy what he already had. Malice or misfortune could not injure him, his happiness was in the state of his mind, not exterior conditions. A stormy path only redoubled his vigilance. He had that peace, that passeth the understanding.

ADDRESS.

DELIVERED AT THE DEDICATION OF GEN. N. B. BAKER'S
MONUMENT AT THE CEMETERY IN DES MOINES,
SEPT. 6, 1878, BY HON. S. J. KIRKWOOD.



WE HAVE met to-day to complete a good work—to dedicate a monument erected to perpetuate the memory of our fellow-citizen, Nathaniel B. Baker. The monument has been finished, and stands before us, worthy in its material, in its workmanship, in its beauty, of its purpose. The part that has been assigned to me in the ceremonies of its dedication is to me both grateful and embarrassing—grateful in that it affords me the opportunity to speak in praise of a man whom I knew thoroughly and esteemed highly, and embarrassing in that I can say nothing of him to you, who also knew him well, that will not seem to you as familiar as an oft-told tale.

He came to Iowa in 1856, and settled at Clinton when the site of that now-thriving and beautiful city was an almost unbroken prairie. My personal acquaintance with him began at the eighth session of the General Assembly of our state, he having been elected a member of the House from Clinton county. During that session he became known to me, as to all others with whom he came in contact, as an active, industrious and intelligent legislator, and as a kindly, genial, pleasant gentleman. With the spring of 1861 came the outbreak of the great rebellion. I am but saying what you all know when I say that that event brought to the official position I then held in our state, much of care, labor and responsibility, and that I needed in the office of Adjutant General a man whose earnest devotion to the cause of the Union, whose varied intelligence, whose business capacity, whose unwearied industry and whose untiring energy would tend to lighten that care—lessen that labor, although it could not share that responsibility. Such a man I found in him to whose memory we render honor to-day.

From the time of his appointment as Adjutant General, July 25, 1861, until the close of my official term in January, 1864, my intercourse with him, both official and personal, was close and intimate, and enables me to speak with knowledge of him, both as an officer and a man. In order to give you a fair understanding of his official work I must explain to some extent the difficulties under which the work was done. I think it would be difficult to imagine a people more utterly unprepared for war than were the people of Iowa at the outbreak of the rebellion. We would not, until war was actually begun, believe that our Southern brethren could be guilty of the insane folly of making war upon a government that had never done them anything but good, and so we were almost entirely unprepared to do our part in the conflict. We had men, the material from which soldiers are made, none braver or better, but were without military knowledge and organization. When the requisition from President Lincoln came for the first regiment of Iowa volunteers, the composition and organization of that regiment was a question of anxious and earnest inquiry. Judge Dillon, then of the Supreme Court of Iowa, was consulted and gave his opinion, but with less confidence in its correctness, I think, than he usually had when announcing decisions from the bench. I remember very distinctly the relief felt when it was learned there was living at Marion, in Linn county, a gentleman who had been educated at West Point—General McKean—the hot haste in which a messenger was dispatched to bring him to Davenport, and the hearty satisfaction that followed his arrival. We had no food for our volunteers, no clothing, no arms; our treasury was without money, and if it had been full no part of the money could have been used, for the reason that no appropriation had been made for military purposes. Our state had not then, in the wild excitement and uncertainty of the time, any credit outside its own limits, and we had but little money within the state. But our people had faith in themselves, in each other, and in the good cause. Money, to some extent, was absolutely

essential, and the banks of the state, (we had the old State Bank then) came nobly to the front and furnished all the money they could spare with justice to their depositors and the public. Railroad men and steamboat men and stage men furnished transportation and waited for their pay. Individuals gave their services without pay or waited payment. Two men especially, Hiram Price, of Davenport, and Ezekiel Clark, of Iowa City, rendered good service. They were both men of wealth and had good credit, and they used their money and their credit to the utmost when such service was sorely needed. It was in the midst of these embarrassments that I secured the services of General Baker, and he entered upon the discharge of his duties with earnestness and vigor. He *created* the Adjutant General's Department in Iowa. Before the rebellion it had existed in name only. He made it a reality, gave it form and substance, and made it one of the best, if not the very best, state Adjutant General's office in the United States. His duties were various, arduous and unceasing, and I am speaking to many who know, as well as I, that his attention to them was faithful, intelligent and unremitting. I have already said that during the earlier months of the rebellion the general government was not able to take upon itself its proper duty of *subsisting*, clothing and arming volunteers as they came forward, and that the state authorities were required to do these things so far as possible without means with which to do them. Volunteers often came forward in much greater numbers than called for, and beyond the power of the state authorities to care for them, and they not knowing the difficulties under which the authorities labored, were sometimes indignant at what they supposed to be culpable remissness in not making proper arrangements for their comfort. I was necessarily absent from Davenport much of the time, and consequently the burden of meeting and allaying this natural but still unjust feeling fell upon General Baker, and doubtless many of this audience can yet remember the kindness, the tact, the skill with which he did it. His

labors for the soldiers were untiring, and his pride in them unbounded. During the war and afterward, and until his death, he always spoke of them as "my boys," "my soldiers," and for years before his death they showed their kindly feeling toward him by giving him the familiar name of "Pap Baker."

It does not become me to say what opinion the good people of Iowa have or should have of the work done by the chief executive of Iowa and his staff during that trying time; whether or not they think or should think that work was reasonably well done. But it would be grossly unjust and ungrateful in me if I did not say that whatever of success was achieved was largely due to the ability, energy and devotion of Nathaniel B. Baker.

It is not necessary, before this audience, to speak at length of the personal characteristics of our departed friend. Many of you had the pleasure of a long personal acquaintance with him. I ever found him to be an unflinching friend; frank, genial, generous to a fault, as tender-hearted as a woman, moved often to tears and always ready to divide his last dollar by a tale of distress, especially if told by a soldier or by a soldier's widow or orphan.

I might perhaps properly close here, but the thing we have met here to do suggests some thoughts which I am not willing to leave unspoken. We do honor to the memory of General Baker not so much on account of his private virtues as of his public services, and his public services are especially worthy of commemoration because they aided in maintaining the honor of the old flag and the preservation of the Union. Our civil war naturally and inevitably left behind it angry and bitter feeling, which every right-minded man desires to have soothed and removed as rapidly as it can be done to be thoroughly done. But this bad feeling, this sore on the body politic must be treated somewhat like an ugly sore on the human body, we must guard alike against such treatment as will make the sore permanent and such treatment as will by too

great haste skin the sore over without curing it, leaving it to break out again. It seems to me the tendency of the day is towards the latter error. Instead of frankly and manfully accepting things as they are and must be and making the best we can of them, instead of making proper allowance for natural distrust on the part of the victors and natural bitterness on the part of the vanquished, some of our people seem to desire to ignore the fact that we have ever had a civil war, or to insist that if it shall be remembered at all it shall be only as an unfortunate and foolish quarrel in which both sides were about equally wrong, and neither side especially to blame—that at least each side believed itself to be right and was fighting according to its convictions, and that no blame should attach to him who has convictions and who has the courage to fight for them.

The tendency of this view of affairs is to call in question the wisdom and propriety of such action as ours here to-day, and is in my judgment radically and dangerously wrong. Our veneration for the memory of those who died that our nation might live, and that we and those who are to follow us might enjoy the great good to flow therefrom if we shall preserve what they died for, the affectionate regard we have for their comrades who suffered and fought with them for the same good cause and yet survive among us, our bounden duty to transmit to those who shall soon stand in our places, strong, stately and unimpaired, the goodly fabric thus placed in our hands, and under our care, all these and a thousand tender recollections therewith connected require us, as true men, to see to it, so far as we may, that the sentiment of loyalty to the nation shall be honored and cherished; that the name of Lincoln, and not the name of Davis, shall on the roll of our country's patriots stand next to that of Washington, and that the names of Grant and Sherman and Thomas and Sheridan shall be inserted on the roll of the Soldiers of the Republic as worthy of all honor because they fought and fought well for our country, instead of the names of Lee and Johnston and Beauregard, who also fought well, but fought against it.

I have not the time, nor is this the proper occasion for an extended discussion of this subject. I propose to allude briefly to one or two points involved in it. To what extent do a man's convictions justify his actions? All will admit that he who does an act believing it to be right, does not stand on the same plane with him who does the same act, knowing it to be wrong. But if the act be really wrong is he blameless? The men who recently attempted to take the life of the emperor of Germany were not, I apprehend, vulgar assassins who would sell themselves to take the life of anyone for pay. Blinded by passion they believed they were striking a blow for liberty, but were they blameless? In times past thousands of men and women, professed followers of Christ, have been burned at the stake and otherwise done to death by other professed followers of the same Master, because of a difference in belief as to what were the true teachings of that Master. Were not those who did these things acting upon their convictions? And yet were they blameless? The late attempt to destroy the Union has caused the loss of hundreds of thousands of lives, the waste of thousands of millions of money and property. The agony and suffering on the battlefield and in the hospital cannot be thought of without a shudder. The demoralization that has followed in our country, as in all other countries that have passed through such a strain, has affected injuriously our whole people in all their relations—social, moral, business and political—and we are to-day suffering the evil consequences in every part of our broad land. Is nobody to blame for all this? Are those who fought to preserve and those who fought to destroy, both and equally guilty? If so, it is right to say so, but if not so then it is a great and dangerous wrong to say so.

Let me, by way of illustration, point you to Robert E. Lee, of Virginia. He was, in my judgment, the foremost man of the so-called confederacy. Let us consider him in his double relation as a man and as a citizen. As a man he was, if I have read his history aright, a model worthy the study and emulation

of every American youth. Modest, manly, unselfish, honest, truthful, brave, scholarly, he was in social life an exemplar of that much misused term, an accomplished gentleman, but as a citizen of the United States, it is beyond question true, either that this government of ours, which we all profess to love so well, is a base and brutal tyranny unworthy the devotion of any man in any land who loves liberty, and our flag that symbolizes that government is a sham and a lie, or that Robert E. Lee, the citizen, the great captain, (for he was a great captain) was a great political criminal.

I do not speak of these matters to-day to revive animosities that I think all good citizens should wish to be forgotten. My purpose is wholly different. The lesson I wish to impress on all who hear me is this: The best strength and safeguard of a government is the loyalty and devotion of its citizens, and when the citizens of any government have come to ignore or to treat lightly the difference between loyalty and disloyalty, between the efforts of those who did what they could and all they could to destroy that government and the efforts of those who did what they could and all they could to preserve it, they have done that than which nothing can be more dishonoring to the memories of those who died for its preservation or more dangerous to its future safety. I have not time to elaborate this thought. My purpose has been to give a text and not a sermon.

That which we have met to do shows your appreciation of this truth and I feel that I have your full and hearty concurrence when I say that the work we finish here to-day is a good work well done.

BUSHWHACKING IN MISSOURI.

[Continued from page 16, January Number, 1891.]



THE STATE TROOPS were disbanded early in August, without having accomplished anything save the consumption of their rations. The ill feeling engendered at the meeting previously held had not subsided, but was fanned and kept alive by an occasional indiscretion on the part of the two factions. A general feeling of unsafety was prevalent in the community. This state of things continued until about the middle of August, when the executive committee of the "Little Blue Township Law and Order Society" issued the following notice for a public meeting.

LAW AND ORDER!—LET IT REIGN.

The Law and Order Society of Little Blue Township will be addressed at the Court House this evening at 7:30 o'clock, by Capt. J. M. Porter, Major Hickman and others. A general invitation is extended to all, both ladies and gentlemen. Come everybody, and with united efforts let us roll back the elements of discord and let the golden beams of peace and prosperity shine upon us.

BY ORDER OF THE COMMITTEE.

Independence, Missouri, August 15, 1866.

This law and order society was composed of the conservative element of the North and South for the purpose of aiding the officers of the law in the discharge of their duty. The meeting was well attended—the room so crowded that standing room was at a premium. The most intense interest was manifested. Captain J. M. Porter was an ex-union army officer from Illinois. His remarks were of a conservative and conciliatory character. Major Hickman was an ex-confederate officer who carried an empty sleeve, having left one arm with the Yanks. He was a man highly respected and wielded much influence among those who knew him best. His remarks were much the same as those of Captain Porter. A free expression of opinion was called for and freely given by many present. All were desirous for peace and the enforcement of law and order at all hazards. Various suggestions

were offered as to the better way to accomplish the desired object. It was finally agreed that an executive committee of fifteen be appointed to consist of about one-half Northern men and one-half Southern men to adopt such plans or methods as they might agree upon for the suppression of bushwhacking in Jackson county, with full power to carry into execution the same without delay. The following persons were then chosen by the meeting to constitute such executive committee; so far as I now remember they were: of the old citizens, Hon. A. Comingo, Capt. W. Bone, Major Hickman, F. Yager, others not now remembered. Of the new citizens, W. E. Lee, O. F. Myres, Sheriff Williams, Captain D. M. Porter, N. Levering, others not remembered. The day following the committee convened to determine what course of action to take. After some discussion it was unanimously agreed to try the power of moral suasion instead of *vi et armis*. To accomplish anything by this means a personal interview would be necessary. In order to bring this about a committee of two, consisting of Captain Bone and W. E. Lee were selected to interview Robert Hedspeth, a well-to-do farmer, who was regarded as one of the most influential among the Bushwhackers, relative to a general consultation with the band, and secure his co-operation in the action of the committee. Captain Bone and Lee acted with promptness and found Hedspeth quite willing to assist in trying to bring the interview about. The time of meeting was fixed about the first of September, as the band was scattered and it would take several days to notify them. The place of meeting was in a wood pasture on the farm of Hon. Alexander, six miles east of Independence, on the Lexington road, at 10 o'clock, A. M. As the committee were preparing to leave on the morning of the meeting, some of them were approached by rabid partisans and urged not to go for the reason that if bushwhacking was permitted to go on it would make votes for their party at the coming election. This heartless and unprincipled proposition was treated with contempt, as it well deserved. On

arriving at the spot designated for the interview, no one was visible save a denizen of the neighborhood seated on the top of a stake-and-rider fence. As we approached the ground we observed a man about a quarter of a mile distant ride to the top of a hill in the road in front of us, he reined up on the summit of the rise as if to take a cursory view of us, then disappeared in the direction which he came, soon he returned with about twenty other well-armed men, who rode up near where the committee were seated, alighted and tied their horses when the committee advanced toward them and gave them a cordial welcome. They were soon seated when a social chat ensued for some minutes without the least reference to the matter for which we had met, when Sheriff Williams changed the current of the conversation by remarking that it was time for business. He stated the object of the meeting, and that he as sheriff of Jackson county was not there to make any arrests; that he had warrants for some present but that he had agreed not to make any arrests on that occasion; that he with the other members of the committee desired a friendly consultation for the settling of all difficulties and restoring of quiet and harmony to the country. He then said that if those for whom he had warrants would surrender he would guarantee them a fair and impartial trial; those for whom he had no warrants, if they would not return to their homes and be good law-abiding citizens they must flee the country or take their chances in a court of justice. Robert Hedspeth, spokesman for the bushwhackers, followed in reply. He said "so far as he was concerned he had done nothing during the war that he was ashamed of, and that his reason for being in the bush was that he had learned that there was a warrant out for his arrest as a participant in the Lawrence raid, of which he was entirely innocent. He did not propose to be arrested and tried by his enemies—he had no objection to surrendering if he could have the assurance of a fair and impartial trial." In saying this he thought he voiced the sentiments of all of his friends present, to which they assented.

When Comingo, Bone, Lee, Myres, Porter and Levering tendered their legal services to see that they would have impartial trials and that without any expense on their part, the proposition was accepted and they at once surrendered and tendered their services to the sheriff in capturing any of their band who resisted arrest. They were assured by the committee that if they would return to their homes and proved themselves in the future good law-abiding citizens their cases would most likely never be called up in court. They all manifested a willingness to comply. The most lawless and desperate characters of the band were not present on that occasion, hence it was thought best to give them another opportunity. The meeting adjourned to meet in one week from that time at a point six or eight miles southwest from the Alexander farm. Several of the surrendered returned to Independence with the committee, they were seemingly overjoyed at the thought of again enjoying a quiet life at home, they were heartily congratulated by friends on their arrival at Independence for the wise step they had taken. At the next meeting the desperate and most lawless characters failed to put in an appearance; some of them fled the country, and the golden beams of peace and tranquility seemed to be shedding their refulgent rays upon the community, save the extremists, who were howling like wolves when driven back from their prey. They assailed the committee in the most bitter manner; denounced them as rebel sympathizers, who had compromised with bushwhackers, etc. Their partizan journal shot forth vituperated spleen like an adder. The committee acted in good faith and were sustained by all conservatives, who constituted a large majority of the people. These gall venders forcibly reminded me of the philosophic Sambo, who, after receiving a severe reprimand from his master, said: "I tinks masser must feel better after gitin so much trash off of his tomake."

For the space of about two months peace seemed to hover its balmy wings over the community, when the peaceful wave

was ruffled by the return of the skedaddlers, who urgently insisted upon their old comrades, who had returned to the paths of peace, to return with them to the brush, which they refused to do. Tom Jones and the Cole Younger boys were among the returned. They were desperate characters and their return threw the community into a state of apprehension, while the refusal of the surrendered bushwhackers aroused a feeling of enmity between the two factions of the bushwhacking element, which resulted in a war between them to the knife. There lived at that time in Independence one Jim Crow Chiles, a man of notorious reputation. He belonged to a very good family, possessed considerable property, was a sporting character, a dangerous man, had killed several men in his time, overawed the town officers, and often boasted that he held the d—— town under his thumb. It was generally thought and is now believed by the old citizens who knew him best that he was king among the desperadoes and bushwhackers. Yet he essayed differently, as he would at times expose or pretend to expose some contemplated bank or other robbery, for the ostensible purpose, no doubt, of securing public confidence and drawing a veil over his own criminality.

Not long after Tom Jones returned he was made to bite the dust by a ball from a revolver in the hands of Jim Crow Chiles. The circumstances were given in detail by Chiles, as no one was with him at the time. He said he had been notified by a friend that Jones and others were coming to his house on a certain night for the avowed purpose of killing him and taking a valuable horse that he kept in his barn. Chiles then lived in the suburbs north of the business portion of the town. His house was somewhat isolated, the barn some four or five rods to the rear of the house. Early in the evening of the night when Jones and his accomplices were to come, Chiles repaired to the barn with shot-gun and revolvers heavily loaded. He took position up in the hay loft in front of an aperture fronting his house. About 8 o'clock he heard them riding up in the rear

of the barn, in order that they might not be discovered from the house. After reining up under the eave of the barn, where their conversation was distinctly heard by Chiles, Jones said to one, "I'll call him out and you shoot him;" "no," said he, "Jones, I'll call him out and you shoot him." "All right," said Jones, "and you other boys" he added, "get the horse." To approach the house they had to ride around the barn, pass through a small gate in front of the door of the hay loft, directly in front of Chiles. As Jones and his accomplices passed through the gate Jones was in the rear and when in the gate-way he turned around in his saddle and looked directly into the hay loft, when Chiles fired, the horse leaped forward and the rider fell to the ground a lifeless corpse, while his accomplices made their exit without firing a gun. Chiles at once reported the affair to the civil authorities and surrendered himself. The town marshal at once sent out for the body. When it arrived the wagon was driven into a livery stable, where the next morning the corpse of the noted bushwhacker was viewed by many of the citizens as it lay in the wagon, who applauded the manslayer for the act. His family were notified of his death, but no one came near to bedew his grave with a tear. Chiles went through the form of an examination and was discharged on the ground of self defense. Not long after this a young man, Richard Burns, who had surrendered to the committee and who was residing at home with his mother, a very worthy lady, was found dead near a hay stack on a farm adjacent to the town, badly mutilated, the head split open with an ax and the body wrapped in a blanket, an empty flask lying near him. The supposition was that he had been drugged and then brained.

Burns was of an excellent family, he was of a wild and impulsive turn, he had been led astray and away from the parental roof by the bushwhacking fraternity. After his surrender he manifested a disposition to reform, and was regaining the confidence and good will of all who knew him. Facts that have since developed, as I am reliably informed, show

that Chiles was king among the bushwhackers, and that Burns possessed considerable knowledge of his (Chiles) career, and fearing that Burns might leak on him, he acted upon the principle that dead men tell no tales.

It is now believed by the old citizens of Jackson county that the statement made by Chiles relative to the killing of Jones was utterly false. The facts were that Chiles acted as treasurer for Jones and other bushwhackers; that he had in his possession considerable money and plunder belonging to Jones, who had frequently insisted on a settlement; that Chiles resolved on a short settlement, and invited his victim to his house on the night he was killed, knowing full well he would not be prosecuted for the deed. A friend in Kansas City writes me that this latter statement is now believed to be true.

Soon after the death of Jones, Burns, and one or two others, whose names I now can not recall, the Cole Younger boys and others of like character fled the country, and bushwhacking was practically at an end in Jackson county. It was about that time I was riding through the east part of the county, when I had occasion to step into a country store. As I entered the door I noticed a man sitting in front of me that I recognized as one of the bushwhackers that had met the committee. I at once advanced and extended my hand, he replied, "I do not know you, sir." "What," I replied, assuming an air of astonishment, "not know me?" "No, sir," he said. I said, "do you not remember that little conference that was held in Alexander's wood pasture?" "What," he said, at the same time grasping my hand with both of his, "are you one of those fellows?" "Yes," I said. "Well," he said, "I'm glad to meet you, and I tell you that that day's work was the best day's work ever done for Jackson county."

"The wages of sin is death;" a declaration of holy writ that is pregnant with truth and has many times been practically verified, as in the case of Jim Crow Chiles, who, after killing Jones and shooting to death on the street a poor harmless negro, became a terror to the community over which he

exulted with pride. All feared for their lives. This state of things continued for some months, when Mr. Peacock, an old citizen, was elected town marshal. After he had assumed the duties of his office Chiles thought to intimidate him by slapping him in the face with his hand. The marshal not being in a condition for defense and Chiles having the drop on him, was compelled to submit to the insult, but vowed in his heart never again to submit, or be found unprepared to resist. Matters passed along quietly for several weeks, when on a bright Sabbath morning Marshal Peacock was seated in a chair on the sidewalk in front of his brother's drug store, when Jim Crow Chiles and his little son, about twelve years old, came along, halting in front of Marshal Peacock, to whom he (Jim Crow) offered some insulting and tantalizing remark, thinking, no doubt, that he had him completely cowed and that he could abuse him with impunity. The marshal advised him to go on and not fool with him. Chiles laughed at him and was about to offer violence, when Peacock quickly drew his six-shooter and fired, sending a leaden messenger crashing through Chiles' brains. He fell like a beast, falling through the show window of the drug store. Young Chiles, who was a chip from the old block, drew his revolver and shot Marshal Peacock, wounding him severely, but not fatally. The marshal's son, a young man, came to his father's rescue, he fired at young Chiles, the lad returned it, wounding young Peacock seriously, when Peacock fired again, giving young Chiles a mortal wound, from which he died in a few hours. The marshal and his son both recovered after some weeks of confinement to the house. There was general rejoicing over the death of Jim Crow Chiles, some men threw up their hats and otherwise manifested great satisfaction. Chiles had long been a terror to the country, some citizens of the town fearing him moved to other sections of the country for their own safety, but when they heard of the death of "Herod," or worse than a Herod, they returned. I presume the death of no man in Missouri was the occasion of so much

rejoicing as the death of Chiles. Thus ended the career of one of the worst men in the state. With his death and that of Jones and James and the imprisonment of the Cole Youngers and the previous surrender of others to our committee, ended bushwhacking in Jackson county, Missouri.

BULLDOZING A STATE CONVENTION.



AFTER the whig state convention of 1854 nominated James W. Grimes for governor, that party became too weak and disorganized to ever call another state convention, but as there was to be a state election held the following April to choose a register and a commissioner of the Des Moines River Improvement and also a Register for the newly created State Land Office, the whig members of the legislature, then in session at Iowa City, resolved themselves into a state convention in the latter part of February of that year, for the purpose of nominating candidates for these offices.

At that time there was living in Iowa City a certain Dr. W——, who was a very unpopular man at home among his own neighbors, but he had so worked himself into the good graces of the whig members that they put him on the ticket for Register of the State Land Office.

The convention that brought the ticket out was not a very formal one, and it was held in the afternoon after the adjournment of the legislature for that day.

Early in the evening, when it was learned who was on the ticket, three of the citizens of Iowa City—W. Penn Clarke, Harvey W. Fyffe and H. W. Lathrop—feeling that they had got a very weak, malodorous and unpopular candidate on it, in the person of the Doctor, went to work with all the power they were possessed of to get him disnominated, and they worked like beavers building a winter's dam. Every whig

member was seen during the evening, and they all seemed at first unwilling to undertake the task, but they were actually buttonholed and assured that it had to be done. They were informed that his name should never appear as a candidate in the columns of the whig paper published at the capital, his own home.

The result was, the Doctor was induced by his friends to decline, and Anson Hart was put on in his place, and became the first incumbent of that office. J. C. Lockwood and Wm. McKay were the other candidates on the ticket, and all were elected by good majorities.

This is probably the first and only instance in the history of the state, when three men, within twelve hours, reversed the work of a state convention.

Newspaper reporters with their pockets full of "Fabers" were not as plenty then as now, or these facts would have been blazoned before the public long ere this. Till now it has been a part of our unpublished history.

H. W. LATHROP.

A LETTER OF JUDGE MILLER ON HIS APPOINTMENT TO THE UNITED STATES SUPREME COURT.

[In preparing an article on "The State of Iowa" for *Harper's Magazine*, at the request of its publishers, Judge Miller asked Mrs. Grimes for a photograph of Mr. Grimes. With this statement the following correspondence explains itself.

WILLIAM SALTER.]

BURLINGTON, September 3, 1888.

Dear Mr. Salter:

I made the inquiry of Justice Miller about Mr. Grimes' part in the matter of procuring his appointment to the Supreme bench, and send you the answer I have received. The letter I would like to send for in the morning, as I shall want to see it again before writing to Justice Miller.

Very truly yours, E. S. GRIMES.

August 28, 1888, BLOCK ISLAND, R. I.

My Dear Mrs. Grimes:

I am in receipt of yours of the 23d, and am your debtor for prompt attention to my request.

The photograph will no doubt reach the Harper's editorial rooms in time for use.

I am more than gratified at the opportunity of clearly stating the part which Mr. Grimes, then a senator from Iowa, took in procuring my appointment to the Supreme Court; and I am a little surprised that you should be in any doubt about it, and at the modest manner in which you speak of it.

At the time of my appointment there were then in Congress from Iowa, June, 1862, Senators Harlan and Grimes, and Mr. Wilson, now in the Senate but then in the House of Representatives, and the only member of the House then in Washington.

My appointment was known to depend upon such an arrangement of the Judicial circuits by a bill then pending in Congress, as would include Iowa in a circuit entirely west of the Mississippi river.¹ To this end all three of the gentlemen named contributed their best efforts, but Mr. Wilson, being on the Judiciary committee of the House to which the bill was referred, was especially efficient. As soon as the bill was passed as they desired, Mr. Grimes drew up in his own handwriting a recommendation of my name for one of the two places then vacant on the bench of the Supreme Court, to be laid before the President. This he signed, and assisted by Mr. Harlan, the other Iowa senator, procured twenty-eight (28) out of the thirty-two (32) senators then in Congress to sign it also, the latter number (32) being all that was left of that body after the secession of the Confederate senators.

Mr. Wilson circulated a similar recommendation in the House of Representatives, and it received the signature of over one hundred and twenty (120) members, which was probably three-fourths of those in attendance.

¹ Life of James W. Grimes, p. 213.

I do not know or remember who presented these petitions to the President, but he afterwards said in my presence that no such recommendations for office had ever been made to him.

It is not in good taste for me to attempt to apportion the relative influence of these three gentlemen in securing my appointment, nor do I wish to do so. My warmest gratitude is due to them all.

I had known your husband longer and more intimately than either of the others, and to you, as the only and dearest member of his family left, I shall always feel that tender regard which the facts recited and a long personal friendship have inspired. I am, my dear madam,

Your earnest and devoted friend,

SAM. F. MILLER.

THE STATE TEACHERS' ASSOCIATION IN THE CIVIL WAR.



DURING the civil war all expressions of opinion concerning that contest which were made by the Iowa State Teachers' Association, were intensely Unionist. The first official utterance on that subject was made in its behalf by its president, Superintendent C. C. Nestierode, of Tipton, and while the State was making up its quota of the first 300,000 volunteers called for by President Lincoln. Inasmuch as neither this first paper can now be found on file, nor the reply to it on the governor's books, I send both for a place in the publication of the State Historical Society.

L. F. PARKER.

TIPTON, IOWA, October 3, 1861.

S. J. Kirkwood, Governor of Iowa.

Dear Sir:—I have read with deep interest your proclamation urging the loyal men of the state to enlist in the service of our country. I address you in behalf of the teachers of Iowa, to assure you that every member of our profession, who is able to bear arms, stands ready to lend a helping hand to

crush this *cursed* rebellion. We have no traitors in our ranks. If one should attempt to enter, may the Almighty *brand* the mark of Cain upon his forehead.

Not a few of our profession responded to the first call of the president; many have since enlisted, and if in your opinion we, who are engaged in school-room duties, can serve our country better by administering *lead* and *steel* to traitors than by guarding the unprotected children of our state and preparing them for future usefulness, you can *draw* for the remainder, and your draft shall not be *dishonored*.

With feelings of high regard and sincere desire for the triumph of the *right*,
I am truly yours,

C. C. NESTLERODE,

President Iowa State Teachers' Association.

DAVENPORT, IOWA, October 10, 1861.

C. C. Nestlerode, President Iowa State Teachers' Association.

Dear Sir:—I am happy to acknowledge the receipt of your noble offer in behalf of the teachers of Iowa, with the accompanying patriotic sentiments. Such sentiments do justice to your heart, and I am sure represent the feelings of those you represent. If we cannot look to the *teachers* of Iowa, with their intelligent and superior means of information, for correct judgment in this war, and all the issues involved, and for *patriotic action* when the necessity occurs, it would be idle to look to the masses.

But as patriotism, alike, burns in the hearts of the intelligent and the ignorant, so at the present unhappy crisis a noble response is being made by *all* our citizens, with but very few exceptions to the country's call. This response in our own state is at this time so hearty that it does not seem necessary now to withdraw from their great field of usefulness the teachers of Iowa.

I shall, however, remember with pleasure your noble and patriotic offer in the name and at the suggestion of the teachers of our state, and if the necessity should arise, would unhesitatingly call upon your services.

I hope you will convey to those whom you represent my kindest regards, with the most respectful consideration for yourself.

Very respectfully,

SAMUEL J. KIRKWOOD,

Governor of Iowa.

JUSTICE SAMUEL F. MILLER.*



THE ANNOUNCEMENT that Justice Miller had been stricken with paralysis was read by all the American people with sincere sorrow. When the news of his death speedily followed, all felt it as a personal bereavement. He was born among the kingly

* Reprinted from the *Unitarian*.

class who by work on farms, in shops and factories, in trade and commerce, in teacher's chair and on judge's bench, have shaped the growth of the American republic. He was proud of his origin among these kingly workers, of his education amid the labors and struggles that are their royal lot, of his kinship with every toiler wherever he may be. He reached the bench of the Supreme Court of the United States without a spot upon his name; on the bench his integrity was as the sun; he was the defender of law and order, of liberty and justice. Surely there was reason why the people everywhere felt him to be their friend, and looked to him with respect and sympathy. Now they mourn that a strong, honorable and honored man has been taken from a place where he could do so much for the defense of human rights.

A short distance north of where the Des Moines river joins the Mississippi, at the foot of the Des Moines Rapids, in the very southeastern corner of the great state of Iowa, in a depression in the mighty bluff which here gives grandeur to the great river's western bank, lies the city of Keokuk. Standing on that bluff just north of the city, one has a view, wider, more varied, more beautiful than can be pictured in words. At the first view it enchanted me. For many years the enchantment has increased in strength. In early days the enthusiastic settlers thought that Keokuk would be the great thoroughfare to the West and Northwest, and gave it the name of "The Gate City." There came rapidly a large population, and the town seethed with the excitements and competitions that belong to a young city on the frontier. As this population was gradually sifted out, and the town settled down to steady work and healthy growth, it happened that there remained an unusually large number of remarkably strong men and women who "were able to stick," and who have since been successful and have become widely known in business, law, statesmanship, literature, the church, the army, and the judiciary.

Among these strong men Justice Miller stood in the front

rank. As justice for many years on the Supreme bench, his position was the most conspicuous of all, but his large ability and his noble character were equalled by not a few of his fellows, some of whom have become known from sea to sea, but others, in more retired pursuits, are appreciated only by the limited circle of friends to whom their virtues and their abilities are manifest. When Justice Miller's appointment to the Supreme bench came, these noble friends in Keokuk were rejoiced, but not surprised. They felt that he was equal to the place, and worthy of it; that it opened to him the noblest field that American life could offer for the exercise of his great powers. They believed that he would honor the bench, honor himself, honor Keokuk. Their faith was well founded. Justice Miller always interpreted law as the friend of justice, of right, of liberty, of humanity. From year to year the American people, and our "kin beyond sea," came to larger appreciation of the great ability and culture which Justice Miller took to the bench, and of his devotion to human rights in all his decisions. His friends in the old home marked his course with pleasure, knew with great delight of the general honor that came to him. In his vacations the Judge often visited his former home for rest and for friendly intercourse with the companions of early days. Such visits kept bright the old friendships. He came with simple cordiality, and entered into their life with hearty sympathy.

A few weeks ago one of the honored men of Keokuk, Judge George W. McCrory, passed to the higher life. His body was brought to the beautiful Unitarian church in that city for burial. On that occasion Judge Miller tried to speak a tribute of love for his departed friend, but strong emotion almost silenced his voice. It was fitting that to the city where as a young man he won an honored place at the bar, where he married his noble wife, where in all parties and sects are many of his early friends, and to the church, which he helped to found, from whence the bodies of some of his noblest friends have been borne, and where his own voice has spoken

in affectionate appreciation of those friends, the body of Justice Miller should be brought for the last rites. The remains were accompanied from Washington by the family and a few friends, and by his associates on the bench. All Keokuk was out to express its love and sorrow. Not a tenth of the throng could be accommodated in the church. The casket was covered with flowers sent by friends, by President Harrison and wife, and by institutions and courts far and near. In his address Rev. Robert Hassall, former pastor of the Keokuk Unitarian church, and a warm friend of Judge Miller, spoke with the force and simplicity for which he has been long known. In the course of his remarks he said:

We are all mourners here to-day. We are all bereaved. We have all lost a noble and generous-hearted friend, and the whole country has lost a great expounder of the law, a just and incorruptible judge. He was in the highest sense a teacher and servant of the whole nation, and no word of mine can add to the eulogy he rightly deserved and which he received from the country. But there was one profound sentiment in Justice Miller's character, which, in my estimation, more than any other furnished the basis of his actions, more than any other shaped his course of life, if not his whole career. I refer to that sentiment which made him an emancipationist—an emancipationist in the midst of slavery in Kentucky, an emancipationist when it was not popular and when he was a young man with his future before him to make. This to me is full of significance. I see in it a profound sense of justice. I see in it the early declaration and sway of his conscience. I see in it the rise of his moral nature against a gigantic system of injustice between man and man, sanctioned by law and the usages of ages. With others I can honor sincerely the breadth and greatness and strength of Judge Miller's intellect as a lawyer. But to me there is something grander, something diviner than intellect in the supremacy of that moral sense of his which made him, early in life, an emancipationist. To me it is the key to his character, the key to his politics and even to his religious opinions. This profound moral sense he carried with him to the Supreme bench and through life. It swayed his decisions. We were told of a case in which the technicalities of the law demanded one decision and the real merits of the case demanded another. He swept the technicalities away with a fearless courage that was grand, and then decided for justice. And considering his high position on the Supreme bench, this reverence for justice had far more than a local or individual importance.

It is natural then that the people of Iowa, and of Keokuk especially, should feel proud that they can lay claim to a citizen so distinguished, whose life has been so noble and useful and of such national importance. It is natural, also, that this Unitarian church and society should be proud that it can lay a special claim to him as one of its founders and the author of its articles of incorpora-

tion drawn up in November, 1853. The object was, as he said, to establish a society devoted to the worship of the living God and a school for the education and moral training of youth. We all know that Justice Miller was in no manner sectarian. We all know bigotry was foreign to his nature. He was too broad, too catholic, too generous and too large-hearted for this. Religion to him was thought and sentiment and life. He had his own clear and fixed ideas and convictions. But he knew perfectly well that a man's theology was no measure of his character. He knew that grand souls were often linked with poor theology, and no theology, and that ignoble souls, the meanest characters living, indeed, were sometimes linked with the sublimest declarations of faith. He saw in every communion some of the noblest men and women that God ever made. He was a firm Unitarian, however, believing sincerely in the fatherhood of God, in the brotherhood of man, and the final restoration of all souls to goodness and happiness. For three years he was president of the National Unitarian Conference and heartily sympathized with its objects and labors.

He had a grand intellectual independence and self-reliance without any assumption of superiority. He did not talk piously or make any pretensions to piety in its popular forms. But in his nature there was a profound belief in that religion and in that religion alone which shows itself in true reverence, in justice to man, in doing unto others as we would that they should do unto us, and in charity towards all men.

In his address at the last National Unitarian Conference in October, 1889, held in Philadelphia, Justice Miller said: "It is always one of the regrets of my life that I have not been more fitted and more capable of rendering service to the cause which this Conference represents. But the demands of the public position which I have had the honor of holding for twenty-eight years have been such that I could not give that time and attention to the interests of religious thought represented by this gathering which I would like to have done, and which perhaps might have been expected from the presiding officer of the National Unitarian Conference. Such regrets are vain, however, and the time is past." I quote this not so much to show the Judge's theological affiliations, although it was said in a National Unitarian Conference, but because it indicates to my mind his profound interest in religion as such. He was too large a man to be shut up in a sect. He believed in true religion wherever found, in every sect and land, as a living, vital and grand reality. He believed in it as the product of the deepest and purest and loftiest thoughts and feelings of human nature. He believed in it as the affirmation and emphasis of the eternal and unchangeable moral law, and as the expression of our noblest ideals. This was why he was in that Unitarian Conference. This was why he was a member of this society and a worshiper for years in this church, supporting it by his presence and liberally by his purse. It was his interest in true religion as an inspirer and benefactor of mankind. It was simply another form of that profound moral element in his nature which made him years before an emancipationist, only it was linked with the sentiment of worship and reverence for God.

And now may that God who is the source of all light and life and joy, who

has put this love into our hearts which binds us to one another, who has stretched the glorious heavens above us and the beautiful earth beneath us, and in whom we live and move and have our being, may he give strength and consolation and peace to these sorrowing hearts. God bless them and keep them, filling them with the light of his truth and the influence of his spirit and lifting them out of sadness into the rest and light of a blessed faith in God and immortality.

A great procession followed the remains to the cemetery, made up of people of all classes and conditions, of all parties and creeds. The girls of the public schools had marched ahead and arranged themselves on both sides of the road leading to the main drive-way, where they stood with bowed heads until the procession passed to the grave. After the casket was lowered into the ground the girls marched around the grave and each threw in the wreath or the cluster of flowers that had been brought as a testimonial of love and honor. Rev. Mr. Hassall said:

"I heard a voice from heaven saying unto me, Write from henceforth blessed are the dead who die in the Lord, even so saith the spirit for they rest from their labors." Beneath this broad arch of heaven and the bright sunlight, and in the beautiful home of the dead among those who have gone before, we bury the body of this departed brother, "dust to dust, ashes to ashes," believing that that which made him so true, so noble and great and useful is not here, but with the blest and immortal. Feeling our sad loss we would bow before the Almighty God with profound submission and humility. We would feel our entire dependence upon that Power which is unsearchable and past finding out. Oh, may our hearts be full of devout gratitude for the countless blessings we have enjoyed. We know that the world is not all dark. We know that there is sunshine beyond the cloud. Help us, Father, to see that sunshine. Help us to open our hearts to the blessed influences which have been given to make our lives noble and useful and happy. May death itself bring to us a deeper life with more tenderness, more charity, more strength for suffering and trial and temptation. May the light of God's truth fill our minds; may the influence of his spirit quicken our souls. And may the love of God and Christ make our lives pure and noble. Amen.

Then the great concourse went slowly to their homes, in sorrow, and yet in joy. For is not Keokuk's greatest name numbered with the Immortals?

O. CLUTE.

Agricultural College, Mich.

DEATHS.

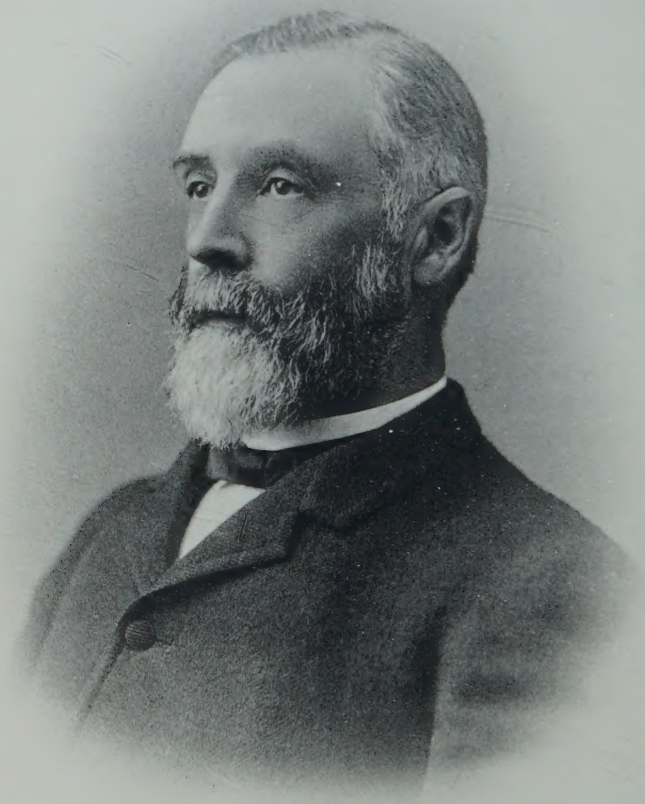
ALBERT MILLER LEA died at Corsicana, Texas, January 30th, 1891, aged 84 years. He was a graduate of the United States military academy at West Point, and under General Fremont supervised the surveys of Iowa, Minnesota, Wisconsin, and a large portion of territory west of the Mississippi. He was a lieutenant in the Second United States Artillery, and later in the Seventh Infantry. He resigned from the army in 1836. An interesting paper from his pen, written for the HISTORICAL RECORD, was published in our last October number.

MRS. JANE CLEMENS died in Keokuk at the home of her son, Orion Clemens, October 27th, 1890. She was born in Columbia, Ky., June 18th, 1803. In 1823 she married John M. Clemens, who died in 1847. She resided successively in Muscatine, Iowa, St. Louis, Mo., Fredonia, N. Y., and lastly in Keokuk, to which city she removed in 1882. Of her seven children three survive her,—Orion, Samuel L. (known to literary fame as Mark Twain) and Mrs. P. Moffitt, of Oakland, California.

NOTES.

THE next number of THE RECORD will contain a portrait and a short biographical sketch of Captain Chas. B. Richards, one of the heroes of the Spirit Lake expedition of 1857 against the Indians.

CAPTAIN N. LEVERING, one of our steadfast and esteemed contributors, belongs to a prolific family, whose members seem to be as the sands of the sea shore, scattered all over the republic. They date their advent in America with the Pilgrims, and are to have a reunion in Ohio the coming summer.



Cha. B. Richards